The Nautilus.

A Journal of Practical Ideality. The Organ of no School, bound by no Creed. "Consistency" and "Conformity" clipped from its vocabulary. Growth and usefulness, Good and Joy of all, its object.

Learn of the little nautilus how to sail.—POPE.

Build thee more stately mansions, oh, my soul,
As the swift seasons roll. Leave thy low-vaulted past.
Let each new mansion, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free; leaving thine outgrown shell
By life's unresting sea.—Holmes' "The Nautilus."

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"All Nature is but art thou dost not know;
All chance direction which thou canst not see;
All discord harmony not understood;
All partial evil universal good."—Pope.

THE CONSTITUTION OF MAN.

I and the Father are One.

Lesson II.

In lesson one I stated that growth progresses in an orderly manner according to certain fixed laws. I know this by studying myself. Every other individual may learn not only these laws, but all other truth as well by a careful study of himself. Victor Hugo has aptly said that "Man is an infinite little copy of God;" which is equivalent to saying that man is an epitome of the universe as it is and the potential of all creations to come. Man is a microscopic writing of all history. By carefully deciphering himself he is able to understand all else.

There is one universal mind which fills space and out of which all things are made, in which they all are, and by which all are held in form as long as is best and then dissolved and transmuted into higher statements of truth. The invisible is the cause, the thinker; the visible is the effect, the thought. The thinker and his thought are inseparable,—they are "One," as Jesus said. "I and the Father are one." The "father" then—the invisible thinker or mind—being the Cause of all things, is the actor; the form or organization that which is acted upon. Universal mind thinks the universe into forms, which are mental statements or recognitions of itself. Thus the real I of all things is Universal Mind, God, the Law—the same I behind, or in, men, animals, plants, or crystals.

Where does the individual come in then? Were you ever so intensely interested in any piece of work that you FORGOT YOURSELF? That is practically what happened to universal mind when it began to think the universe into form. What was "in the beginning" a nebulous consciousness that I AM, was gradually formed into statements or expressed ideas of WHAT I Am. The latent began to manifest. Just as you or I might become so intensely interested in one idea that all others and ourself also would be forgotten, so universal mind IN an individual, or expressed idea, would lose consciousness of all else than itself, and other forms as they came into relation with it. Did you ever read "Sara Crewe," by Francis Hodgson Burnett? A poor, forlorn, neglected orphan lives in splendor in imagination. So wrapt is she in the beauties of her imaginary surroundings that she is perfectly oblivious of the real and herself. Mrs. Burnett is scientific in her conclusion. A wealthy neighbor becomes cognizant through his East Indian servant, of her surroundings and makes her dreams real. So intense had been her interest in the ideal that she is not even surprised at first when she walks into her little attic room which has been transformed into a bower of splendid beauty. HER IDEAL HELD STEADFASTLY BECAME THE REAL. The intense absorption of this child of fiction illustrates in a measure how universal mind lost consciousness of itself as a whole in following out indivdual ideas. "Man is God's idea," some one has said. Man, the idea, will by reason complete the circle and come again to the consciousness that there is only One and I AM that One. This consciousness is probably what the Buddhist means by "Nirvana."

Do you realize that THE UNSEEN is the source of all the power manifest in the visible? The object of these lessons is to help awaken man to recognize and calculate from this invisible, all potent part of himself instead of continuing a veritable "worm of the dust," dependent upon what knowledge he has acquired more or less unconsciously up to the present time—dependent upon what has been done instead of drawing upon this unrecognized self and so doing MORE than has been done. All progress has been made thus far by a BLIND dependence upon the invisible, omnipresent self; an INTELLIGENT recognition of our source of power will enable us to manifest such wonders as we cannot even conceive of now.

What man has conceived to be a dependence upon "God" is nothing more nor less than dependence upon his real and as yet unmanifested Self. In his ignorance he has located "God" OUTSIDE of himself. The more primitive his knowledge the farther away has he conceived "God" to be. "As a man thinketh so is he." As he grows in intelligence "God" becomes nearer and nearer to him in recognition until at length he knows that HE HIMSELF IS GOD. There is no separateness. There is only one.

Man's idea of his own impotence and separateness from "God" is based upon the belief that HIS BODY is himself instead of being the WORK, the IDEA, of himself. He himself INCLUDES his thought built body, but he is vastly more than he realizes. He is all.

Man's body being what he realizes of himself, it is thought built and modified by every passing fancy. It is the negative pole of his being.

To be negative is to be attractive, receptive; to be positive is to be active. Man is a complete magnet having his positive and negative poles in the unseen and seen. When the connection between these poles is broken the body, no longer acted upon by the positive, is dissolved. The positive pole in the unseen continues to act. Wiser by experience he recreates on a higher plane—he recognizes more of himself, makes a clearer statement of truth.

Universal mind is the positive pole of the universe; "matter," or consciousness is the negative pole. The unexpressed is steadily, irresistibly, pressing out into expression. THE INVISIBLE POSITIVE MAY BE CONFIDENTLY TRUSTED to express itself. All the strivings and heartaches of humanity are due to ignorance of this fact. Man has inverted himself in his own imagination and tried desperately to make the negative man, the body, the actor. He could but fail and by his failure be led to doubt. Doubt being the door by which knowledge enters, he is learning that, by simple recognition of the truth that the body is a MEDIUM instead of a source of power, he places it in the proper relation to the positive to enable the positive to use it as a medium for doing what he wills. "Knowledge IS power." Recognition is the coupling by which we "hitch our wagon to a star."

MIND—THE MAKER.

The soul of the universe is Mind. "From the soule the bodie form doth take." Mind, the soul, THINKS its body into form. "Matter" is thought; life is mind, in which all thought, or matter, or consciousness, IS, and by which it is held in form.

Mind never BEGAN to think. Present knowledge and reason, however, tell us there was a time when thought was in a nebulous or unformed state. Then two thoughts were brought together in mind, and, behold, a form, or IDEA. Then three thoughts together—attracted—formed another idea, which in turn and by the addition of still other thoughts grew into yet other forms or ideas. So has Mind, the Maker, continued through countless ages to arrange and rearrange its thoughts (or consciousness) in forms, or ideas, more or less complex. An "end" to this process is unthinkable.

Man is the present result of all this effort of Mind to sound its possibilities in the way of thinking. It has been said that "Man is God's idea." Is there any real thing that is NOT God's idea? Will not the man of to-day, compared with the man of the future, seem but as the beasts of the field in comparison with man at the present time? "God's idea," good and powerful as he is, is still capable of infinite improvement.

The visible form is the idea, formed in individual mind, which is essentially one with Universal Mind, or Law, or God. Individual mind, or the I AM, continually notes new room for improvement in his idea—the "sum of his beliefs," or body. As it is the nature of mind to think, man no sooner recognizes a deficiency

than he straightway THINKS about that deficiency until he discovers the particular combination of thoughts that will "overcome," or fill the void. A deficiency RECOGNIZED becomes a sort of vacuum that draws from space —from Mind— the material with which to fill itself, the force of its drawing power increasing as its recognition of the deficiency increases. This drawing power is what we lightly call desire, or longing, or wishing, there being no difference in QUALITY between the lightest wish and the steadiest and loftiest desire or aspiration.

Perhaps for generations man may recognize a deficiency in his "statement of being," or body, and yet see no way to overcome it; but the time will come when he shall find the key to the combination. He will draw from the universal reservoir the thought material he needs. Why does he not succeed earlier? An illustration will answer. A small boy is overcome with the magnitude of his father's wisdom and the smallness of his own. He desires great wisdom for himself. Does it come suddenly; or does he THINK daily until he gains all the thoughts and combinations of thought that lie between his childish statement of truth and his father's comparatively perfect understanding? Is not this the secret of the long-delayed answers to our desires? It is said that desire, if trusted, will attract the thing or state desired. Not only is this true, but desire will have its answer, sooner or later, whether trusted or not. When we TRUST desire, however, we are nearer to its fruition. When we have "faith, nothing doubting," the harvest-time is near at hand. Strong faith—the FEELING of faith—soon ripens into realization.

Believe in the fruition of your desires. Nothing is too great for you—nothing too far away for realization. You are daily gaining new ideas. All your experiences are but kindergarten methods of teaching you ideas that in their ultimate arrangement will be the thing you desire. All experiences are working for your good—all the Mind of the universe is aiding you in your efforts. Trust the good Mind; trust your desires and yourself, and go on your way rejoicing. Rejoice, for joy is power There is need of rejoicing, for you need power. There is cause for rejoicing, for the way grows brighter and brighter, even unto the perfect day of realization.

Why can we not bridge more quickly the chasm that lies between the understanding of the child and that of the father? Why do some people attend classes in mental science day after day, or read all the lessons extant, and never seem to make practical use of the ideas there taught? Because mind always thinks in an orderly manner. The nature of the truth already realized will determine the kind of ideas next formed. There is no attraction between the foundation-stones and the roof-tree of our mental mansions. The foundation-stones attract the sills; the sills attract the floor, the walls, etc.; and thus, in DUE TIME, the roof-tree and the slates. Because this is so, man in past ages could not conceive of "heaven" as here upon earth. The new heaven and new earth and immortality lay centuries and millenniums beyond his time, in fact as well as in fancy. But desire in him has continually sung:

"Build thee more stately mansions, O my soul,
As the swift seasons roll! Leave thy low-vaulted past,
Let each new mansion, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free, leaving thine outgrown shell
By life's unresting sea.'

That so many living to-day believe in the possibility of immortal man's being resident in a heaven on earth, desiring such a realization and believing it possible for the present generation, is proof that the embodiment of the idea is near at hand. The completed idea, the realized ideal, is approaching with quickening tread the Now. —E. L. Struble, in Mind.

GOOD MONEY.

I WANT MONEY, I WANT LOTS OF IT AND I WANT IT QUICK. I DON'T CARE WHETHER IT IS GOLD STANDARD MONEY OR SILVER, PAPER, OR WAMPUM. ALL THE MONEY IN THE WORLD IS MINE TO USE. SEND IT ALONG. I CAN'T EAT IT NOR BURN IT NOR PUT IT OUT OF EXISTENCE, AND I WON'T SAVE IT. I WANT IT TO USE. I SHALL SPEND IT AS FAST AS I GET IT. I CAN KEEP UP THE CIRCULATION OF AT LEAST A MILLION DOLLARS A MONTH AND MY CAPACITY FOR SPENDING MONEY IS GROWING FAST. MY DESIRE for money is growing likewise. Money is Good. I must have it. I will have it.

Do you know what all this means? No, it does not mean that I am headed straight for the State residence for the insane—not much! That institution is built for the accommodation of those who squeeze the dollars till the eagle's scream ends in a helpless squeak! The man who tries to corner what can't be cornered is the insane man.

Money is to the nation and the world what blood is to the body—a medium for conveying to the remotest corner the answer to individual desire. Who ever heard of "saving" the blood, of "cornering" plenty of blood for the use of some particular portion of the body? That is dis-ease. Free circulation is ease, health, comfort, peace, joy. Just so in the "arteries of trade." The race is a solidarity. As well expect the body to be healthful, happy, with the blood gorging some one organ as to expect the race to be comfortable ANYWHERE if money is "saved" from circulation. Gentlemen, it can't be done.

Of all the idiotic ideas that ever man evolved the most idiotic and unhappy in its effects is the belief that, in order to be comfortable, he must "save" money.

Of course, the reason he thinks he must "save" is because he is "afraid" and the reason he is "afraid" is because he thinks he is worth so little to the world that he must grab and corner his living. A LACK OF SELF-RELIANCE IS THE ROOT OF ALL FEAR, and fear is the cause of every unhappy thought or condition.

When man thinks himself into a state of positive self-reliance he will not fear poverty and try to corner the uncornerable. He will do as I do—spend all he gets to gratify his own and other people's desires. In the meantime he will GIVE HIMSELF, his best thought, to the world in serene consciousness that MONEY CIRCULATES and circulates the faster, the faster he spends it. The world will never be comfortable until everybody SPENDS FREELY. The time is beginning already in the individual. Example is contagious and practice developes ability and faith. So practice on me. Send me MY OWN in subscriptions. Send your own, and then, if you haven't spent quite all, subscribe for Tom, Dick and Harry. I AM worth a lot to you and to the rest of the world. I AM WORTH ALL THE MONEY IN THE WORLD TO YOU. YOU ARE WORTH THE SAME AMOUNT TO ME. Let's quit cornering the dollars. Let them circulate. That makes "good times," comfort, joy.

PROF. GATES' DISCOVERY.

Now listen to this. Remember that Prof. Elmer Gates is not a Mental, Divine, Christian nor Spiritual Scientist, but just a plain, proper scientist—spelled with a small "s." He is a young man, a shining light among scientific investigators, an Authority. Therefore his words are worthy of the careful consideration of all, scientists, Scientists, theologians, or laymen:

"I have discovered that bad and unpleasant feelings create harmful chemical products in the body, which are physically injurious. Good, pleasant, benevolent and cheerful feelings create beneficial chemical products which are physically healthful. These products may be detected by chemical analysis, in the perspiration and secretion of the individual. I have detected more than forty of the bad, and as many of the good.

"Suppose half a dozen men in a room. One feels depressed, another remorseful, another ill tempered, another jealous, another cheerful, anothr benevolent. It is a warm day; they perspire. Samples of their perspiration are placed in the hands of the psycho-physicist. Under his examination they reveal all those emotional conditions, distinctly and unmistakably.

"To sum it up, it is found that for each bad emotion there is a corresponding chemical change in the tissues of the body, which is life-depressing and poisonous. Contrariwise every good emotion makes a life-promoting change. A noble and generous action blesses the doer as well as the beneficiary. Every thought which enters the mind is registered in the brain by a change in the structure of its cells. The change is a physical change more or less permanent.

"Anybody may go into the business of building his own mind. The thinking organ undergoes perpetual changes in cell structure and is never finished.

"Even in old age it is not too late.

"Let the esoteric mind-builder systematically devote an hour each day to calling up pleasant ideas and memories. Let him summon those finer feelings of benevolence and unselfishness, which are called up in ordinary life now and then. Let him make this a regular exercise, like swinging dumb-bells. Let him graduallly increase the time devoted to these psychical gymnastics giving them sixty or ninety minutes per diem.

"At the end of a month he will find the change in himself surprising. The alteration will be apparent in his actions and thoughts.

"It will have been registered in the cell structure of his brain. Cells useful for good thinking will have been well developed, while others productive of evil will have shrunk. Morally speaking, the man will be a great improvement on his former self."

I have received fine lists of names from every direction. Thank you all. But these lists are so GOOD, they have whetted my appetite for more.

INTO ALL THE WORLD.

Think of your body as a world peopled with thoughts. Every thought you think is a little missionary that goes out into all your world and delivers its message to all the other thought people who have taken up their abode in your land. If you send out your thought people from the tribe of ignorance, their message will be, "I am weak," or " I am sick," or "I am cross," or " I am growing old," or "this is a miserable world;" and they will wander with leaden feet up one nerve highway and down another with their words of evil, distributing their stock of "blues" wherever they go and converting thousands of little thought people to their teachings. And all the people will mourn and you will "feel bad." Then you will send "I feel bad" missionaries to reinforce the ones already sent out—and there will be more mourning, more "blues," more bad feelings and more missionaries. Pretty soon they will have possessed the land.

If you send out your thought missionaries from the Tribe of Good, their messages will be "I am good," or "I am wisdom," or "I can do all things," or "The Lord God Omnipotent Reigneth," or "All things are yours." These little missionaries will fly with swift feet through all the land with their loving messages, giving the "oil of gladness" as they go. The little people will listen eagerly and rejoice and be CONVERTED and the sun will come out from behind the clouds and the whole earth will be filled with the "glory of good." Then all the little people will begin to tell the good news until the whole earth is filled with missionaries of Good, and there will not be so many as one old pessimist left to shake his head and say, "The world is getting wo se every year!" If they will not become the converted children of Good, then they shall all perish—and be cremated.

Think how fast the little generations of thought people are coming and going! All changed in the course of ELEVEN MONTHS, say the scientists. The fittest survives and the Good "shall inherit the earth." The old shall pass away, and behold, all shall be made Good. "The earth shall blossom as the rose." "The lion and the lamb shall lie down together and the lion shall eat straw like an ox"—instead of rampaging around "seeking whom he may devour." "HAVE FAITH IN GOOD." As you read this just notice how the little missionaries run with the good news through all your land and how the little people there get converted and "shout." Don't it make you "feel good?" Remember to send out all your missionaries from the Tribe of Good—then you will always "feel good."—Elizabeth Lois Struble, in Abiding Truth.

"Set your mind on things above" the visible—set it on the ideal, the thing you want made visible, and as often as it flies the track re-set it. That is the way to form a habit and what we are trying for is a HABIT OF SEEING THE IDEAL. The ideal will incarnate itself in the real if you give it half a chance. But it can only come out into the real through the door of your ATTENTION. So set your attention wide open in that direction.

Hereafter not more than one sample copy will be sent to residents of Portland who are not subscribers.

THE CALF PATH.

One day through the primeval wood,
A calf walked home, as good calves should;

But made a trail all bent askew,
A crooked trail, as all calves do.

Since then two hundred years have fled,
And, I infer, the calf is dead.

But still he left behind his trail,
And thereby hangs my mortal tale.

The trail was taken up one day
By a lone dog that passed that way.

And then a wise bell-wether sheep
Pursued the trail o'er vale and steep.

And drew the flock behind him, too,
As good bell-wethers always do.

And from that day, o'er hill and glade,
Through those old woods a path was made.

And many men wound in and out,
And dodged and turned and bent about,

And uttered words of righteous wrath,
Because 'twas such a crooked path;

But still they followed—do not laugh—
The first migrations of that calf,

And through this winding woodway stalked
Because he wobbled when he walked.

This forest path became a lane,
That bent and turned and turned again;

This crooked lane became a road,
Where many a poor horse, with his load,

Toiled on beneath the burning sun,
And traveled some three miles in one.

And thus a century and a half
They trod the footsteps of that calf.

The years passed on in swiftness fleet,
The road became a village street.

And this, before the men were ware,
A city's crowded thoroughfare,

And soon the central street was this
Of a renowned metropolis.

And men two centuries and a half
Trod in the footsteps of that calf.

Each day a hundred thousand rout
Followed the zigzag calf about;

And o'er his crooked journey went
The traffic of a continent.

A hundred thousand men were led
By one calf near three centuries dead.

They followed still his crooked way,
And lost one hundred years a day;

For thus such reverence is lent
To well established precedent.

A moral lesson this must teach,
Were I ordained and called to preach.

For men are prone to go it blind
Along the calf paths of the mind.

And work away from sun to sun
And do what other men have done.

They follow in the beaten track,
And out and in, and forth and back,

And still their devious course pursue,
To keep the path that others do.

But how the wise old wood-gods laugh,
Who saw that first primeval calf!

And many things this tale might teach—
But I am not ordained to preach.

—Sam. W. Foss, in Woman's Tribune.

A subscriber writes that there is quite a settlement of mental scientists at Union, Oregon. Union forever! Where there are mental scientists there is always Plenty. Send along your subscriptions, friends, every one of you. I hate to see one or two poor little copies of The Nautilus worn to tatters by passing around when there are plenty down here at the office!

January!

Merry Christmas!

Debt is a good thing to keep out of.

"My husband began to get better immediately."

The slave of money is the man who hasn't any.

"I have had no hemorrhages since beginning treatment with you."

I send you each a Happy New Year. You may have it IF YOU WILL.

"The treatment has made the most marked change in the family relations."

"The night you began treatment I had the first good sleep I had had for a month."

"Behold, famine and plague, tribulation and anguish are sent as scourge for amendment.'—Apochrypha.

Subscriptions received at the office or at the bookstore of W E Jones, dealer in metaphysical literature, 291 Alder.

"After the lapse of almost a year I can say there has been no sign of the return of heart disease. Your treatments have healed me."

The next East Side meeting will be at the home of Mrs. P. J. Dustan, 120 East Fourteenth, corner of Alder, on Friday, January 6, 2:30 P. M.

All communications to me are strictly confidential. Your troubles shall be dropped into the bottomless pit, whence they came, and where they belong.

"Let go from thee mortal thoughts, cast away the burdens of man, put off the weak nature, and set aside the thoughts that are most heavy to thee."—11Esdras, 14-14. Apochrypha.

I am at home every Wednesday from one to five, to any who wish to meet me personally. This is not a lecture, but a simple at home day, like Mrs. Grundy's. Delighted to see you.

"The Nautilus can't sink! Its captain understands running her ship. She is started on the ocean and will leave at every port supply that will nourish and sustain the only Life—Good! Keep her sails well spread."

"Under your treatment I have awakened to the fact THAT THERE IS NOTHING TO WORRY ABOUT. It came like a revelation to me after a month's treatment. The nervous state has disappeared as you said it would."

The Nautilus is a paper you cannot afford to do without. The spirit of frank, loving justice, of free, self-reliant force and growing wisdom, is a stream of Life and Healing flowing out to you. You cannot AFFORD to cut off that supply.

"Nautilus is all right! Regular whaleback, capable of sailing in any kind of weather. I take Freedom and Christian, and I want The Nautilus. I don't go much on the Trinity, but I think it will take Nautilus to complete the whole."

You read about the sun's actinic rays which cause fermentation and death. Truth rays of the universal sun cause fermentation and decay in the mental realm in just the same way. This is the death of error. A false belief is disintegrated and a true belief formulated by the selfsame truth, just as the sun rays are death-dealing and life-giving at the same time. The sun IS a real sun of truth—a mental statement.

The offer of special treatment for harmony in the home life and success in any undertaking is extended indefinitely. The first month's treatment and one year's subscription to this paper for one dollar. After the first month my terms are from one to ten dollars, according to your financial ability. The same offer applies to all manner of diseases also. "Whosoever cometh unto me" of his own free will, will surely receive what he desires.

A real hell after death? Well, perhaps. I know that "within the circle of its action every Logos (word, or belief), creates what it affirms." It is reasonable to suppose, since "as a man thinketh so is he," that the man who affirms a real hell and himself a fit candidate for residence there will enter a hell after death. But I KNOW this—he will only stay there as long as "he makes his bed" there. He will stay there until his scourges make him rebel at such hideous inhumanity—or in-God-anity. Then he will rise up in his might, of which he was ignorant, and take up his bed and walk out of hell. "And there shall be no more hell, for hell and the grave are cast into the bottomless pit" of non-recognition.

A subscriber writes for an explanation of the sixth step in the growth of organization, as outlined in Lesson I. This is a subject of greatest importance and one apparently little understood. My experiences and deductions are as "original" as "anything under the sun" appears to be. At least I have never seen anything like them in print. In the course of these lessons on "The Constitution of Man," which will number anywhere from a dozen to a score, I will try to make my ideas as clear to you as they can be made in black and white. In Lesson III I shall begin an explanation and application of these seven principles of organization. The seven are One, and that One is Mind, Love, Law, Good, God, First Cause, ALL.

Perhaps the only thing wherein man differs from the lower animals is in his power to FIX HIS ATTENTION WHERE HE WILL. The animal attention is ATTRACTED by almost anything outside himself. The same is true of the "animal" man. Thus he is at the mercy literally, of his environment. He is the victim of circumstances." And what his attention is attracted to is reproduced in his body. In proportion as he takes control of himself and cultivates his inherent ability to direct his own attention will he be able to create himself according to the dictates of his intelligence. And not only is he able to create himself as he chooses, but he becomes the master of environment. That which before attracted him is now attracted by him and is subject to his will.

Some people object to a healer's charging for mental treatment on the ground that Jesus said "Freely ye have received, freely give." That is a double-back-action command—when the patient GIVES FREELY there will be no occasion to charge. And that time will come. At present, EARNING one's money is far preferable to BEGGING it. I have had people "give" me fifty cents in precisely the same spirit in which they fee a waiter. The same persons would PAY a doctor two and a half and a druggist a dollar and think nothing of it. And the doctor and the druggist would each take his money with a clear conscience because he felt he had given value received; while I felt like a sneak thief for allowing another to GIVE me fifty cents for what I thought should be "freely given." Friends, it won't work. It makes a coward and a slave of the healer and cultivates injustice in the patient as a rule. There are a great many who do "give" generously, but I believe even they would be corrupted in time by this beggar's method of taking money. MONEY IS GOOD—good as God himself. I am learning to EXPECT my own money and "freely receive" it. What I know I give freely. But it takes TIME to help other people, and I expect them to pay me for my time in the world's coin. Time is the world's institution anyhow. But all this is not an iron-clad law—I keep a "free list," and put people on it when I see fit.

—Being purely a mental creature, my first aim in life is to attract daily, hourly, new truth to add to, and thus modify my present conception of truth. My second aim in life—second only because without the first aim the second could not be,—my second aim is to give out to the world ALL that I can receive. I AM in existence for no other purpose. I am satisfied with nothing else. The attracting and re-sending of thought force is the one NECESSITY of being. These statements are equally true of every other individual, but not every one has as yet awakened to the fact . Impelled by the law I send out this little sheet. Herein I shall "draw the thing as I see it, for the God of things as they are." The law, whose working holds the sun at its center, a planet in its course; that brings together two people and separates another couple; that rules stars and atoms alike, (and yet can itself be ruled by a growing intelligence,)—this same law of attraction will carry this paper into the homes where it is needed; where the experiences, knowledge, mistakes and even the ignorances of its editor may help others to understand and control themselves. This same law will draw to the editor "her own" in the way of dollars and dimes and twenties. THE NAUTILUS is sent to a large and increasing number of people, each one of whom is requested to remit, if he has not already done so, at his earliest convenience the fifty cents yearly subscription money, IF THE PAPER APPEARS TO HIM DESIRABLE. DESIRE IS ATTRACTION. THE LAW OF LIFE, AND ALWAYS POINTS IN THE RIGHT DIRECTION. TRUST IT. If, on the other hand, you are certain in your own mind that such teachings as these are the works of the devil, send a courteous little intimation that you wish the paper stopped. People cannot be taught as turkeys are sometimes fattened, by forcing down more food than they desire. Besides those who welcome it and those who reject, THE NAUTILUS will reach many of a third large class of people, a class which may be described as "on the fence," who have in a measure repudiated the old forms of thought and yet are not fully convinced of the truth of the new. To these the editor offers a bit of advice: try the new—it is not a simple theory, but a demonstrable science, like mathematics. It says to you, "Follow certain rules and you will obtain certain unvarying results." If you are dissatisfied with the old beliefs and results make the effort necessary to understand and apply the new, at least for a time, before you declare with a famous pessimist of old, "All is vanity and vexation of spirit." That is common sense advice, is it not? Mental science in its entirety is simply common-sense. Try it and be convinced.

—A great many people ask, "What journal is it best for me to read?" Beloved, nobody can answer that question but yourself,. The wisest man that ever lived cannot answer, except at a hazard, the simplest question ever coined in your consciousness. You accept another's answer at your own loss, just as another man's walking for you would be your loss. If you want to know what is best for you to read, TASTE AND SEE. The reading that SATISFIES is the best reading; and what satisfies one will antagonize another, and send still another to sleep. That depends upon the reader's stage of growth. ALL THE JOURNALS ARE GOOD and you are the ONLY competent judge of your own needs. Taste and see. The reading that wakes you up and makes you conscious of your own power, that incites you to try your own wings, that inspires an exhilarated feeling of freedom instead of that tired feeling, that gives you more faith in the goodness of humanity and in the ability of the universe to run itself without wearing you out with responsibility; that makes you feel like loving and being loved by everything and everybody; that makes you THINK first, last and always—that is the journal for you! And do not stop at ONE unless you want to be psychologized—to stagnate and die. Take a half dozen or a dozen, and the more radical and ridiculous and contradictory their statements the better! Then you will begin to realize, if you never did before, that you MUST do your own thinking! It is the SPIRIT of an article, or a writer, that you are after—not the "letter that killeth." You can tell whether an article is best for you, or not, by consulting your own impressions, or "feelings," while reading. You can do this with certainty if you are not mentally quibbling over the LETTER of the article. The slow reader, who weighs separately each statement as he reads, loses a large part of the LIFE OR SPIRIT, thus missing the very essence he is after. He is like a person who, seeing a fine picture, is taken up with the study of each figure separately, so missing the idea expressed in their relation to each other—the spirit of the picture. Very few articles are worth studying in that minute way—their spirit is far more beautiful than the letter in which it is dressed, and of far more value to you. But, admitting that the "letter" is valuable, it should ALWAYS be secondary. As well exhibit a picture first by uncovering one at a time the figures which go to make it up as to read in that painful way. Read an article as you would view a picture, to get the general effect first. Then study if YOU WISH. Select your journals with an eye FIRST to the general effect—the spirit. Never mind if you do not agree with all their statements. If they are true you WILL agree in due time; if not, they will do you no harm whatever, and they will drop out of the editor's consciousness and cease to be iterated. We are all growing in wisdom, daily growing; and it would be very surprising indeed if an editor were not wise enough to change his mind sometimes. As you grow you will tire of the old journals—unless they are VERY progressive, indeed—and want a change. FOLLOW DESIRE, and don't be afraid! There are no mental dragons to eat you! Reach out after more all the time! Reach, like an octopus, in all directions! Don't stay satisfied. If you do you will go the way of all flesh. New truth is life.